342 door leading into the inner hall which is lit by the skylight formed by the junction of the four slopes of the inner roof into an inner space (mittam) which is a masonry reservoir in which rain water is collected and drained off by an underground passage. The inner roof is supported on four pillars, [352] resting on thick board slabs of jackwood upon the walls of the reservoir, and forming convenient seats for the inmates of the house, the inner rooms of which are without windows and open by small doors into the central hall only. On the side diagonally opposite to the door of the verandah, and likewise on the inner right corner, there are two doors leading to the exterior of the house. The first room of the house is occupied by the master of the house and his wife. The next room is the kitchen-dining room whence the smoke issues and fills the hole house, coating and preserving the woodwork. The small rooms of the remaining two wings are [778] tenanted by the married couples, the widows and unmarried women. One room near the left corner is set apart as sacred to the family deity. From the ceiling are suspended match-locks, the wooden bells for cattle, the trappings of pack bullocks, and other domestic utensils. The space under the [353] roof and above the wooden ceiling, which is covered with a thick layer of [312] earth to keep the rooms below dry and fireproof, serves for storing bags of [343] rice, baskets, pots and culinary provisions. There is also a deep well built with stone in the compound to supply water for cooking purposes, and another hut by the side of the paddy fields for bathing in hot water.

352 The simplicity of the habits of the Coorgs is reflected in the furniture that they use. Wooden cots are generally used, with straw, coir, or cotton mattresses and cushions, sheets, and blankets; on the floor, they have coarse mats for rubbing their feet before going to bed. Occasionally they use wooden stools. A wooden shelf is fixed to the wall in each room to keep [415] their brass vessels, plates and lamps. Rattan or wooden boxes contain their [P54] clothing and jewels. There is always a spittoon in one corner of the room. [777] Where there is a baby, a rattan cradle is suspended from the ceiling within reach of the mother's bed. Young Coorgs of the present day have better houses and good furniture as also comfortable arrangements in the European style.

Internal Structure

619 The Coorgs are composed of four endogamous groups, Amma, Sanna Malla and Boddu Coorgs. The Amma and Sanna Coorgs are found in all parts of Coorg. The Malla and Sanna Coorgs are united and are no longer distinguishable. They form the principal class of Coorgs.

Exogamy

614 The Coorg clans are too many to mention. Most of them are their local house names. Some are alien. Marriage within the clan is prohibited.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Auwa[1] at Almanda. The name of one was Timmaya, that of the other Máchu. Máchu had a son Ayappa whose son was Bollu, the father of Stephanas, the first Coorg Christian." 592 562 173

The culinary art of the Coorg women is not much appreciated by a European palate, which relishes less hot condiments and a more sparing use of oil and ghee. Meat, whether game, pork, mutton, fowl or fish is cut into small pieces irrespective of joints and made into a nourishing savoury curry, which, with a dish of boiled rice, seasoned with mango, lime, citron and Ambatti-pickle, makes to native taste an excellent meal. The Coorg women excel in preparing a great variety of pickle and chutney, also sweet preserves and sweetmeats. Their appams or níradóshe are relished even by Europeans. The kitchens of the Coorgs, which are inside the house, are remarkable for the cleanliness of the cooking-vessels in use. 252 262 [356]

The Coorgs generally take an early meal at 7 of rice-conjee seasoned with pickle or curds. At 10 they partake of a more substantial breakfast, consisting of boiled rice and curry. At 3 o'clock again conjee is taken as in the morning, and in the evening a hearty supper of boiled rice with vegetable or meat-curry and other condiments. Toddy of the Baine-mara (Caryota urens), also a kind of beer made of fermented rice, rice-brandy and arrack are the usual beverages, but lately the strongest European liquors have become only too familiar to the Coorgs at all hours of the day. 264 262 273 [177]

As is the custom with other Hindus, the Coorg women attend upon their lords and the male members of the house, before they sit down to their own separate meal. This selfish and unmanly custom greatly detracts from the charm of family life. The meals spread on brass plates, on low stools, are rather animal feeds than family gatherings round the social table. [562] [415] [352]

The Coorgs are very hospitable; no beggar goes away empty from their houses. A visit from Europeans is looked 574

[1] [Errata: this should read "Dodda-Auva" see corrigenda, Cat. 116, p. 493 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

by the junction of the four inner slopes of the roof, the dripping rain-water from which is collected in a masonry reservoir and drained off in an underground channel. On the side opposite to the verandah two doors communicate with the backyard of the house. 342

The front of the verandah is raised, and covered with a 2 feet broad wooden slab, so as to form a convenient seat; from it rise 3 or 4 wooden pillars, square and tapering and sometimes carved; the floor is of well beaten mud overlayed with cowdung; and the ceiling of wood arranged in small compartments. In some houses the verandah is separated from the inner hall merely by a wooden grating, in others by a solid earthwall with a sort of window, or lattice, made of wood. Like the principal door posts this aperture is often very handsomely carved in flowers and figures leaving small open spaces between, just enough to peep through without being seen, a contrivance chiefly for the benefit of the fair Kodagitis, who are as curious to see and observe visitors as their Mussulman sisters behind the Purdah or screen. [352] [237] [532]

Entering through the principal door, the first compartment to the right is occupied by the master of the house and his wife. The next room is the kitchen from which the smoke issues and fills the whole house, coating and preserving the wood-work. While the European rubs his eyes and gasps for fresh air, the inmates of the house feel no inconvenience and only smile at his sensitiveness. The small compartments of the remaining two wings are tenanted by the married couples, and the unmarried women; the boys and young men sleep in the hall. From the ceiling are suspended matchlocks and rifles, the wooden bells and trappings for their pack-bullocks, and other domestic utensils, and the space under the roof, which is reached by a ladder, serves for storing bags, baskets, pads, pots, onions, salt, etc. [513] [353]

The house and yard are generally kept clean and orderly, 000

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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their religious duties, and only lately some valuable portions of the Tala-Kávéri shrine were stolen!

The Kávéri-day is celebrated also in the Coorg houses by those who remain at home, and is considered as a high holiday.

Before sunrise, the mistress of the house early leaves her bed, goes to the cooking-room, takes a brass-dish, throws into it a handful of rice, and having spread it over the whole plate, puts a common lamp, which has been in daily use, into the centre. The burning lamp is surrounded with flowers gathered from a garden or the jungle. To these a fresh, young cucumber is added. Then a red handkerchief is placed behind the lamp. Upon the handkerchief one jewel of gold or silver is laid. The mistress perhaps takes the necklace from her own person on the occasion, which is considered the luckiest choice. Then a good mat is spread on the ground, and a tripod, which serves the Coorgs for a dinner-table, placed upon the mat. Upon the tripod the woman sets the brass-plate with the rice, lamp, cloth and jewel. This done, she proceeds to bake little cakes from a dough of rice-flour and plantains, well kneaded together on the preceding night, upon a stone-mould well heated. Three of these little cakes are added to the contents of the plate. Then she calls the inmates of the house. They all rise instantly, go straight into the kitchen, and fold their hands before the tripod, as in adoration. One of the men takes three or five of the fresh cakes and carries them down to the rice-fields. There he puts the cakes upon one of the bamboo sticks, which have been placed in every field on the preceding day, crowned with a bundle of Keibala creepers. The field next to the house is chosen for this offering. When the cakes are duly laid upon the top of the creeper-crowned pole, the man gives three great shouts and returns to the house. It is now about five o'clock. (The cakes are afterwards gathered by the Holeyas, who live in the neighbour-

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